UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 304 (Vol. XXVI.—1). JANUARY, 1929. ONE PENNY.

JOSEPHINE BUTLER (1829—1906).

(See Page 7).

"CHRIST & THE POLITICAL ECONOMISTS."

By H. BODELL SMITH,

CONTENTS:

Introduction.
I.—The Science of Saving.
II.—The Doctrine of Wealth.
III.—The Production of Wealth.
IV.—The Meaning of Value.
V.—Exchange and Price.
VI.—Labour and Wages.
VII.—The Doctrine of Capital.
VIII.—Profits and Distribution.
IX.—Property and Taxation.
X.—The Economies of Welfare.
Supplementary: Some practical suggestions.

"The most effective application of Christianity to Economics which I have read."—Mr. John A. Hobson, M.A.

3/6 net. C. W. Daniel Company, Graham House, Tudor Street, London, E.C. 4.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics. Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—

THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

Unity Publications.

Propaganda Postcards

4d. Per Dozen.

A Unitarian Catechism

for School and Home, 5 pages on stiff paper.
12 copies 9d, 50 for 3s., 100, 5s. 6d.

Temperance Leaflet 4 Pages

"Why Avoid Alcohol?"

Useful as Temperance Lesson in Sunday School, and for Bands of Hope and Temperance Meetings, or for propaganda. 20 copies 6d., 2s. 6d. per 100. Supplied by H. Bodell Smith, 112, Barrow's Lane, Yardley, Birmingham.

"CAPITAL PUNISHMENT CONDEMNED."

An Appeal to Humanity and to the Churches, by **H. BODELL SMITH.**

40 pages, sixpence, from the Author, 112, Barrow's Lane, Yardley, Birmingham.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, bath and breakfast 4s. 6d.; 29s. a week.—Write for bedroom to the Matron.

The Unitarian Monthly PRICE One Penny

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Marema," Barrow's Lane, Yardley, Birmingham.

Rev. H. BODELL SMITH,

"Marema," 112, Barrow's Lane, Yardley, Birmingham, is at liberty to take Sunday Engagements.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

With every good wish to all for a happy and prosperous New Year!

Our readers all share the hope that the King will soon recover from his illness.

The distress in the coal fields calls for all possible help to the families of unemployed miners, and it is well that our Unitarian people are taking part in response to the great need. Subscriptions should be sent to our Social Service Union, Rev. Percival Chalk, Secretary, 32, Killarney Road, Wandsworth, London, S.W. 18.

Our London Sunday School Society held a Conference at Essex Hall, November 17th, on "Youth and the Modern World," when representatives of various organisations took part, and at the evening meeting Miss Ellen Wilkinson, M.P., spoke on "Youth and Unemployment."

The North Midland Unitarian Association Annual Meeting at Leicester Great Meeting, November 15th, reported a satisfactory scheme for a District Minister. Rev. C. M. Wright was the preacher at the afternoon service, and in the evening Mr. Harold Spicer, of Oxford, spoke on the Music in our Churches.

There is a Unitarian Mayor at Nottingham, Alderman A. R. Atkey, a member of the High Pavement Chapel.

Rev. Mortimer Rowe, Secretary-Elect of the new Assembly of Unitarian Churches has attended the installation of Bishop Boros Kolozsoar, Transylvania, representing the Unitarians of Britain and America.

The new Church at West Kirby was opened November 24th. There was farewell to the old Church in Grange Road, service by Rev. W. G. Price, and address by Rev. C. M. Wright, followed by procession of 200 members and friends to the new building at Brookfield Gardens, where service was conducted by the minister, Rev. C. A. Piper and the address by the Rev. Lawrence Redfern.

Rev. C. W. Townsend, missionary agent, has had a successful mission in Belfast, including a great meeting in the Ulster Hall.

The Bank Street Church, Bolton, has held a series of mid-day services, the Mayor conducting one of a series of four.

Miss Amy Read has been presented with a long service medal at the College Chapel, Stepney, November 25th, for continued service in the Sunday School from 1883.

Sales of Work and proceeds at the following Churches have been as follows:—Longsight F.C.C. £113; Bootle, £120; Norwich, £108; West Kirby, £180; Accrington, £53; Halliwell Road, Bolton, £166; Lancaster, £50; Brixton, £105; Wood Green £153; Mansfield, £240; Middlesbrough, £46 7s.; Swinton, £170; Croydon, £130; Ansdell, £136; Plymouth, £49; Bury Bank Street, S.S., £300; Lewes, £52 10s.; Gainsborough, £35.

The membership of Unitarian Churches in U.S.A., and Canada, was 51,156 in 1920, and rose to 63,690 in 1926. There are 491 ministers including an addition of 31.

The Unitarian Bazaar at Newchurch, Lancashire, November 6th, 7th, 8th, realised over £1,600.

At the Annual Meeting of the Unitarian College, Manchester, November 28th, held at the Memorial Hall, it was reported that the students had fulfilled 460 preaching engagements at 66 Churches during the past year, and that the new Appeal Fund for £6,000 had then reached £4,862.

The Northern Sunday School Federation will hold a Summer School for teachers at Bryn Hedd, Penmaenmawr, June 8th-15th, 1929.

AUTHORS AND COMPOSERS, MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

At Blackpool, North Shore, the Unitarian Church and School have been re-opened after being a month in the hands of decorators, November 21st. Special services realised in collections £51 6s. towards the cost.

We have received "The Pendleton Pendulum," the typed and duplicated monthly magazine of the Pendleton Unitarian Church and Sunday School, produced by the boys of the Sunday School—a very creditable production.

At the Annual Meeting of the Fazeley Street Mission, Birmingham, Rev. Charles Thrift, minister, the Lord Mayor, Mr. Byng Kenrick presided, and excellent reports were adopted.

Mr. F. G. Jackson, of Mill Hill Chapel, Leeds, is awarded first prize in competition for the best "Budget."

MINISTERIAL CHANGES.—Rev. A. Thornhill hao resigned at Auckland, N.Z., to take charge of our Church at Sydney; Rev. Albert Mobbs, of Hastings has been appointed to St. Vincent Street Church, Glasgow; the Rev. Percy W. Jones was publicly welcomed at Newport, I.O.W., November 13th; Rev. Richard Lee, M.A., was publicly welcomed to his Coventry ministry, Derember 15th; Rev. E. Glyn-Evans, of Mossley, is appointed minister of Chowbent Chapel, Atherton, in succession to the Rev. Mortimer Rowe; Rev. Albert Whitford, of Moneyrea, is invited to the Dundee Unitarian Church to become its minister.

DEATHS.—Miss E. W. Wilson, 93, and Mr. T. R. Bridge, 85, both of Aukland, N.Z.; Mr. Geo. Thresher Isaacs, Bournemouth, November 16th, 86; Miss Mary S. Chignell, Totteridge, Herts, November 18th; Mr. Alfred Firth, Hyde, November 20th, 68; Mr. Robert H. Hollingworth, Manchester, November 22nd, 72; Mr. Robert Greenhalgh, Crewe, 53; Mr. Arthur Bromiley, at Grange-over-Sands, 73; Miss Nellie Symes Fry, Croydon, November 27th, 46; Agnes Roberts, wife of Rev. W. L. Tucker, M.A., Gerrard's Cross, Bucks., November 28th; Mr. Charles Bowring Stoddart, Penarth, December 3rd; Mrs. Fletcher Robinson, Pendleton, December 6th, 72; Sir Arthur Worthington Biggs, Kt., Altrincham, December 6th, 82; Miss Margaret E. Porter, Belfast, 80; Mr. John B. Gray, Raloo, Co. Antrim, December 9th.

A THOUGHT TO THINK

"WE LIVE IN DEEDS, NOT YEARS;
IN THOUGHTS, NOT BREATHS;
IN FEELINGS, NOT IN FIGURES ON A DIAL."

—P. J. Bailey.

DIVINE SERVICE.

What Thou wilt, O Father, give!
All is gain that I receive.
Suffer it that I to Thee
As an hired servant be;
Let the lowliest task be mine,
Grateful, so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace:
Blest to me were any spot
Where temptation whispers not.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy. —Whittier.

The new Moseley Unitarian Church at Billesley, Birmingham, was opened for worship on November 29th, by a service of dedication, conducted by the Rev. H. J. Rossington, M.A., B.D., in the presence of a large congregation.

Rev. Margaret Barr, of Rotherham, has given a Sunday evening address at the Empire Theatre (after her usual service at Chapel), to an audience of 1,200 people.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

JANUARY 6th, 1929.

1402.—Joan of Arc born.
1649.—Ordinance for the trial of Charles I passed.
1663.—Edmund Calamy, the grandfather imprisoned.
1706.—Benjamin Franklin born.
1719.—Stephen Nye, first user of the name Unitarian, died.

JANUARY 13th.

1521.—Robert Silket burnt.
1691.—George Fox, first Quaker, died.
1705.—Lady Hewley's trust founded.
1748.—Charles Fox born.
1782.—Robert Aspland born.

JANUARY 20th.

1265.—First attendance of Borough members in Parliament.
1642.—A book of Religion by Volkelius and Clellius, burnt at Armsterdam.
1644.—William Chillingworth died.
1790.—John Howard died.
1877.—Rev. Arthur Tooth, ritualist, arrested.

JANUARY 27th.

1556.—Five men and two women burnt in Smithfield.
1646.—Paul Best, Unitarian, imprisoned.
1733.—Thomas Woolston, writer on miracles died in prison.
1773.—The Duke of Sussex born.
1856.—John Lalor, editor of the "Inquirer," died.

THE NEW YEAR.

Another year of setting suns,
Of stars by night revealed,
Of springtime grass, of tender buds,
By winter's snow concealed.

Another year of summer's glow,
Of autumn's gold and brown,
Of waving fields, and ruddy fruit.
The branches weighing down.

Another year at beauty's feast,
At every moment spread;
Of silent hours when grow distinct
The voices of the dead.

Another year to follow hard
Where better souls have trod;
Another year of life's delight;
Another year of God.

—J. W. CHADWICK.

Notes on the Doctrine of the Trinity.

By REV. ARTHUR W. FOX, M.A.

TRINITY.—I. THE NEW TESTAMENT.

The defenders of the doctrine of the Trinity of an earlier period made a vain attempt to derive it from the Bible as a whole. Hence passages of the Old Testament were wrested from their true meaning in support of an idea entirely foreign to any of its writers. The fact that the Jews one and all, to whom in the first instance the Old Testament peculiarly belongs, resolutely refuse to find in it any indications of the Trinity, might well have given these ardent critics pause. It is an axiom of criticism, that ideas foisted into a book can always be drawn from it by a perversion of its actual teaching. But the fact remains that the Old Testament is directly and indirectly Unitarian from beginning and end. Hence the title of this brief study. The attempts to prove the contrary may well be left to those who care to make them.

What then can be said of the New Testament? Do its books assert or imply the doctrine of the Trinity? John Calvin himself asserted that the word itself was not to be found in the New Testament, which is undoubtedly true; for the word itself dates back only to Tertullian, who wrote nearly a century after the New Testament was completed. It may well be urged that a word of such importance must of necessity have been explicitly used in the New Testament, if the idea which it involves, was actually part of the teaching of Jesus and his immediate followers. A revelation does not mean the proclamation of an inexplicable mystery, though the ultimate depths of all religion must be in great part a mystery.

The next question to be asked is this: does the New Testament give any real foundation of the doctrine? Can any steps of its growth be traced therein? The one verse (I. John, v. 7), which gave some colour to this view has been found to be the interpolation of someone, who was dissatisfied because he could not find an explicit assertion of the doctrine therein. It may be noted in passing that that text itself does not prove the doctrine of the Trinity, but simply implies the Johannine teaching of the oneness in spirit of Jesus with his Father and ours. Similarly several passages, which have been used to proclaim the deity of Jesus, have been shown to mean no such thing. It will suffice to examine one of these, Romans IX, 5—"Of whom is Christ according to the flesh, who is over all, God blessed forever." In one of the best manuscripts a full-stop follows "flesh", which gives a clue to the right rendering, and makes the last words one of Paul's frequent doxologies. Dr. Moffatt, himself a Trinitarian, correctly translates thus, "Theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be God, who is over all)." What the Apostle is stressing is that Jesus belonged to the Jewish nation, one of whose greatest privileges was inherent in that fact. But he wanted his beloved nation to avail themselves of that privilege by becoming followers of the Christ.

Similarly all other passages supposed to involve the deity of Jesus, may be shown either to be due to corruptions of the true reading, or incapable of that interpretation. Dr. Moffatt's version has only to be studied carefully, to prove the truth of that remark. On the other hand it is possible to find the seeds of the doctrine of the deity of Jesus in the teaching first of Paul, then of the author of the Fourth Gospel, though I do not believe that either of these great men taught any such thing. Highly spiritual teaching, when interpreted by literalising minds is apt to become something very different from the actual teaching as will appear later.

THE MAGAZINE.

Rev. Dr. J. P. MacCarthy, of Belmont, Mass, U.S.A., Unitarian, writes "Just a line to congratulate you on the 25th anniversary of "The Unitarian Monthly," which we enjoy reading each month. . . It is pleasant to have the magazine come, bringing its message of rational religion, and national and international goodwill."

Rev. H. J. Rossington, M.A., B.D., of Birmingham, says: "Many thanks for the 'Unitarian Monthly.'' I have perused it with very much interest. The magazine—a very fine achievement of which you have every reason to be proud, and your friends equally so."

Man the Fighter.

TWO BULLETS FOR PEACE.

There are a great many people who agree with all you say to them against war, but they refuse to do anything to help on the cause of Peace because—"It's no use. Man is a fighting animal. There have always been wars; there will always be." Now I think there are two answers to this, and as it is such a very common argument we might produce them and so give people something to meditate.

One cannot deny that man IS a fighting animal, and that he has always fought, nor need we wish to. His combative instinct is one of the most fruitful sources of his energy. It has spurred him on to his conquests of nature and every sort of difficulty. Without that indomitable spirit of determination, how could he ever have emerged from the caveman type into his present civilization? He has conquered land and sea; he has now almost conquered the air. He fights injustice, cruelty, and wrong. He fights evil within his heart and the rebellion of his own senses. He fights ignorance in himself and others, and wins knowledge. All the great reformers were pugnacious—not excepting even the Friends. They never could have carried their reforms lacking the qualities of generalship. Lincoln, when in youth he saw a slave market, said: "Some day I will hit that thing, and hit it hard." He did not say: "I'll teach these misguided people to love each other so much that they will not want to make slaves any more." He said: "I'll hit it hard." One of the chief causes of present public troubles is that the good are not nearly as combative as the evil. To put it in the picturesque old language—the devil's army is much better organised and officered than the Lord's. The evil is rampant, enthusiastic, and solid; the good is passive, apathetic and divided. What we want is a Church MILITANT, because its opponents are armed to the teeth. For this reason, although it sounds a paradox, it is really a truism that every pacifist worth his salt is a born fighter.

Very well, then. There is plenty of scope for all natural instincts of man the fighting animal, without giving him a gun or bomb to aim at his fellowman.

The second answer is the very obvious one that modern wars at any rate are not fought because the nations are spoiling for a fight. In savage countries the men seize their weapons and rush off to attack a neighbouring tribe in a fury of indignation against them, though even there I doubt if it is the actual FIGHT they desire. They want to recover hunting-grounds, cattle, or perhaps wives, stolen by the others. How much more plainly is this the case in so-called 'civilised' warfare. We have only to think of 1914. Did we go into that hideous massacre because we were thirsting for the blood of Germans? We thought we were fighting for our honour pledged to France, France for national existence and the recovery of her lost provinces, Russia for Constantinople. Whatever may be said of the Kaiser's Government, there can be little doubt that the mass of his people thought they were fighting for their lives against Russia, who mobilised four days earlier. Not one of the antagonists wanted to fight. Usually trade interest, prestige, or the ambition of a ruler (not necessarily a king) is the root cause, however much it may be concealed by more popular and inspiring names.

To sum up:—Yes, man is a fighter, but he can fight other things than human beings, and with other than carnal weapons; and wars do not come about from the blood-lust of the belligerents. Let us fire off these two bullets, and with them slay the enemy argument that man, the warring animal, must always go to war. THEODORA FLOWER MILLS.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112 Barrows Lane, Yardley, Birmingham.

AN INVITATION.

Dear Friend,—

We cordially invite you to join "The Unity Fellowship." It endeavours to promote free inquiry on all matters concerning Religion and Theology without pledging anyone to any particular belief, and especially to study and discuss the principles and doctrines of that rational faith which is called Unitarian, or The Gospel of Unity. It seeks to cultivate the spirit of fellowship amongst its members, and aims to explore all possible methods of mutual help and friendly intercourse. Information giving news of what is going on in the Fellowship is given from month to month in the Fellowship Magazine—"The Unitarian Monthly." Friendly correspondence, Study Circles, organisation of Holiday parties, and other schemes, are under consideration. Any suggestions that members can send in to the Secretary will receive every attention. There is not enough friendliness, goodwill, real fellowship in the world. People know too little of each other and stand too much aloof. More co-operation is needed. We must get closer together. WILL YOU HELP? WILL YOU JOIN THE FELLOWSHIP? To meet expenses the membership fee is a minimum annual subscription of one shilling. Let us add your name to our list.

So far, what has the Fellowship done? It has certainly brought some of our reading constituency into closer personal relationship. The Secretary has visited some of those who are living isolated from contact with any Unitarian Church. Miss Theodora Mills has corresponded with others. Attempts have been made to establish Fellowship Study and Discussion Circles, and though not with any great success, yet some good worth while has been realised in such Circles at Blackburn, Sutton, and Wolverhampton, not to mention any Sunday classes which may have made use of the Circle subjects supplied in this magazine. The Study Courses here published have been provided especially to help the Discussion Circles, and they have been available too, for the use of senior classes in our Sunday Schools. Some such classes may have been helped by them without reporting to us. Ten such courses have been given and members of Circles have passed examinations in them and had book prizes for excellence. Suggested holiday parties have not yet materialised, but we shall see before this winter is over, what can be done for Easter and Whitsuntide.

Study Course No. 11, begins in this January Magazine, entitled—"Unitarians and Social Reform." The series will be as follows:—

1.—The Christianisation of Society.
2.—William Ellery Channing.
3.—William Johnson Fox.
4.—James Russell Lowell.
5.—Dr. Southwood Smith.
6.—Ralph Waldo Emerson.
7.—Mary Carpenter.
8.—Theodore Parker.
9.—Florence Nightingale.
10.—Charles Dickens.
11.—Dorothea Dix.
12.—Joseph Chamberlain.
13.—Richard A. Armstrong.

Josephine Butler (1829—1906).

Josephine Butler the centenary of whose birth has recently been celebrated, was one of the great emancipators of the nineteenth century. She was the wife of George Butler, Canon of Winchester, and an Evangelical Christian, but of broad and humanitarian views. We can pay cordial tribute to her memory as Unitarians because she laboured so valiantly for equality of the sexes and contributed powerfully to promote that idea of the unity of human welfare which means that the safety of each depends upon the safety of all. She was "the Good Samaritan" to that class of her unfortunate sisters who were the victims of immorality, and who were often more sinned against than willingly giving themselves to sin. The State Regulation of sex immorality under the Contagious Diseases Acts punished the women but not the men. Against this inequality of treatment Mrs. Butler championed the cause of equal justice. She said, "I believe that a time is coming when it will be apparent that the principle for which we are contending,—the unity of moral law and the equalty of all human souls before God—is the most fruitful and powerful revolutionising principle the world has ever known."

And again—"Our claim was no claim of women's rights only, it was larger and deeper; it was a claim for the rights of all—all men and women—to the respect in their persons of the greatest principles of Justice, Equality and Liberty.

And further, she wrote—"I always found it easy, for my own part, to raise the thoughts of

our humbler populations to the higher view, to the highest standard of all—that of Eternal Justice and the Righteousness of God our common Father."

From 1869 until victory was achieved in 1886, did Josephine Butler wage war upon the injustice of the Contagious Diseases Acts, fighting most valiantly for their abolition. She began her great crusade in some fear and trembling, but felt the call of God to face the ordeal, and with the full sympathy of her husband she entered upon her task in the teeth of the most powerful opposition, bitter misrepresentation, vituperation and personal abuse. The writer of these words heard her speak at a great meeting in the early seventies of last century, and he clearly remembers her eloquence and charm and her indomitable courage.

But with the victory of 1886, the work was not finished. There is still existing an infamous traffic in women and girls. The Purity Crusade is being continued by the "Association for Moral and Social Hygiene," founded in 1870, by Mrs. Butler, and which carries on her work, and it has issued an appeal to raise a fund of £40,000 endowment for the promotion of this noble cause.

The Josephine Butler Joint Appeal Committee believes that it is of vital national importance to educate public opinion to the necessity of abolishing the double standard of morality, and begs that all public spirited men and women will individually, as well as through their various and numerous organisations, work for that great purpose, so that the ideals of equality, justice, and freedom so courageously advocated by Josephine Butler in her great crusade in the last century, may be realised in this year of her centenary.

Our hospitals, asylums, institutions for the blind and maimed bear tragic testimony to the evil of wrong doing in our midst.

All offers of help and to speak, as well as donations to extend Josephine Butler's work to be sent to: THE BARONESS RAVENSDALE, Chairman, Josephine Butler Appeal, 6a, Blomfield Road, London, W.9., or to the Appeal Secretary, Miss ADELINE BOURNE.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

SUNDAY CLOSING OF PUBLIC-HOUSES.

Why are the WORST SHOPS open on the BEST DAY of the week? and why are the employees of the licensed trade deprived of their Sunday rest?

This deprivation seems the more deplorable as the death-rate among them is so abnormally high, and many get no Saturday half-holiday.

IN SCOTLAND over 70 years ago, the Forbes Mackenzie Act (1854) released publicans and their staff from Sunday work, and none of the troubles predicted by the Trade and its supporters followed.

A Royal Commission was appointed to investigate the effects of Sunday Closing in 1859, and reported so favourably, as did a later Commission in 1899, that no serious attempt has been made to modify it, and no Scottish M.P. has ever risen in the House of Commons and proposed the repeal of this wise and popular law.

IRELAND, largely as a result of favourable effects in Scotland, secured a similar Sunday Closing Act in 1878, five cities being exempted. A Select Committee of the House of Commons some years afterwards reported that none of the evils predicted had arisen to any appreciable extent, and recommended an extension of the Act to the five exempted cities. The Act was first passed for four years, then renewed annually for twenty-four years, a conclusive proof of its success, and finally made permanent in 1906, when hours of sale in exempted cities were reduced to three.

The Northern Ireland Temperance Act gave Sunday Closing to Belfast in 1923, leaving only Dublin, Cork, Limerick and Waterford where drink can be sold for a short time on Sunday.

WALES secured Sunday Closing in 1881. About nine years later a Royal Commission, after examining nearly 400 witnesses, testified to the general efficiency and popularity of the Act and suggested its extension to the County of Monmouth. This suggestion was not acted upon until many years later, when Parliament granted Sunday Closing to Monmouth in 1921.

WHY NOT TO THE WHOLE OF ENGLAND? Our Overseas Dominions, Australia, Canada, and New Zealand, have long ago secured this reform.

"I fear the drinks of the white man more than the assegais of the Matebele, which kill the body, but kill quickly. However alcohol puts devils into men, and destroys for ever the soul and body. The wounds it makes are never healed."—The late Khama, King of Bechuanaland.

"It is the duty of every thoughtful person to act sincerely for the regeneration of the people The cost of alcoholism to human life is much superior to that of war, and the victims do not disappear. They continue miserably their unhealthy life, and bequeath their unhealthiness to the next generation."—Professor T. G. Masaryk, President of Czecho-Slovakia.

Miss Alice Mary Longfellow, eldest daughter of the poet, has died at Cambridge, Mass, age 78.

Our Movement

BY THE REV. WILLIAM C. HALL, M.A.

I was told the other day by an orthodox friend that those of us who call ourselves Unitarians belong to a "movement," but not to a Church. He realised that this was a great movement, to which many others virtually belonged who did not assume our name—a movement of thought which was doing its work in many Churches, making their people more liberal in their theological opinions. It was a progressive movement, doing its work in many places. He thought that if those in the Church of England who were known as Modernist were intellectually honest they would leave it and find a communion more consistent with their convictions, and that not only they but many in Nonconformist Churches would also come out.

We have for some time been writing and reading in our denominational papers what my friend said. But while we have opinions, as he had, about the "coming out" of people who no longer are "orthodox," we ought to be thinking of the conditions under which they can "come in" and "join us." In our INQUIRER lately have been stated the reasons why the Modernist should "come out," but there has been no real attempt to explain why he remains in. Now, one reason is that he is conscious of the spiritual tradition, apart from the articles of religion, of his Church. He may reject the main part of the theological maker of the creeds, but he feels himself still attached to the Church as such, with its great traditions, and, let it be added, with his hope of its reformation. He is not prepared to leave his Church for a movement.

Such being his case, if we want him to join us, our business is to see to it that our movement is as speedily as possible transformed into a Church. We have the means in our General Assembly, or, more strictly, we hope we shall have. The hope is that the Assembly will make our congregations feel, as at present they do not, their essential unity ; and that from this sense will proceed solid work by all our people for what will then have virtually become our Church.

The Demand for Miracles.

There is perhaps an increasing number of people, in these days, who are sceptical or doubtful on the subject of miracles, that is, in the sense of the departing from the workings of natural law. In primitive time, people looked for unusual happenings as evidences of the supernatural and as credentials of those who professed to have any message from the Unseen. But the normal is no less wonderful in its manifestations of power and wisdom than any miraculous happenings could be. It seems as though a departure from the unusual workings of natural law would hardly be fair, for more than one reason. It would give an advantage or disadvantage, to those affected by the miracle, beyond others. I refer not only to material benefits received but to the supposed evidence, and confirmation of faith. The great advantage would lie in the aid to faith given by the sign, the disadvantage in dependence upon it. In gentle rebuke, Christ said, "Except ye see signs and wonders, ye will not believe," implying that He felt that they might have believed, wanting them. His words and His life should have been enough to inspire faith.

I doubt not that God is able to speak to the hearts of men ,and to reveal Himself to us without setting aside any of the laws He has made. At the same time, those who have believed that they witnessed miracles have not all been fraudulent or deceived by fraud. And we must take into consideration the centuries of human experience which we have behind us to help us to the conclusions at which we arrive.

The book of Job, one of the oldest documents of human experience of faith and of doubt, records no miracles, but expresses deep awe and wonder at the works of God and His dealings with man. Surely the works of the Lord are more perfect in wisdom and beauty than any "miracle" that can be imagined.

"There are no miracles," men say ; and yet,
Refreshed with sleep, to earth's new bliss they rise ;
No wonder fills their hearts, for they forget
The God who made the woods and sea and skies.

Lord, train our eyes to see Thy artist hand
Working the miracles of day and night ;
O, let us feel Thy power and understand
And kneel in awe before this wondrous sight.
(M.K.M.B.)

Ah ! yes, all His works are truly "wonders" and "signs" to us of His power and wisdom, His goodness and love. We have always need of faith, but never of credulity, faith being trust more perfect in wisdom and beauty than any based on reason and loyalty, whereas credulity is receptivity regardless of reason or experience.

It is remarkable that devout believers in miracles recorded in their "sacred" books, will regard those believed in by adherents of other religions as impossible and ridiculous, though the latter may be no more unlikely than the former.

MARION JOSEPHINE GLOSSOP.

Unitarians and Social Reform.

STUDY COURSE (11). For Sunday Classes or Weeknight Discussion Circles.

(I) THE CHRISTIANISATION OF SOCIETY.

The organisation of human society is not based on Christian principle. It is competitive, not co-operative in the sense of equal consideration for the welfare of all. It is based upon a false idea of freedom—a free struggle for existence in which the weak have no freedom—the strong and the weak pitted against each other—an unequal struggle in which the weak go under. The principle and motive of that conflict is self-interest, and the self-seeking spirit results in every kind of injustice, in every evil condition, causing waste of the grandest qualities of human nature, the direst poverty, and needless destruction of human life.

But Christianity means brotherhood, unselfish regard for each other and the practice of "love thy neighbour as thyself." It is self-denial for the saving of others—the opposite of self-interest and of mere self-seeking.

The noblest work of humanity is the Christianisation of all human affairs, the organisation of all life on Christian principle, so that all mankind—the children of God shall have equal consideration and protection according to need, in other words—equal justice and security of life so far as human wisdom and brotherly concern can make that possible. To secure that condition of things means the bringing of human affairs into accord with our professions of religion. It means the gradual moral and social revolution of the attitude of mankind towards each member of the community. It requires a new reformation.

This has been insisted on by Unitarian Christians. In every period in the history of the Unitarian Movement it has produced earnest advocates of reform in the application of Christian principle to life. In England who were the first to consider the education of children, and the starting of Sunday Schools? Joseph Priestley, Theophilus Lindsey, Mrs. Lindsey, Catherine Cappe (when Miss Harrison), all Unitarians, who did that work before the time of Robert Raikes (1780), to provide not only religious instruction but to give elementary education to those who had no week-day opportunities. Priestley did it at Nantwich (1758-61), besides teaching on week-days from seven in the morning till seven at night, and the Lindseys and Mrs. Cappe from 1764. Priestley, famous in other ways, was an eager advocate of intellectual and spiritual freedom. "To discover Truth," said he, "is professedly, the aim of us all. Let us pursue the path that seems most likely to lead to her abode." He wished to deliver all Churches and religious opinions from State control—to quote his own words—"All I wish, as a Christian, from the powers of this world, is, that they would not intermeddle at all in the business of religion, and that they would give no countenence whatever to any mode of it, my own, or that of others, but show so much confidence in the principles of what they themselves deem to be true religion, as to think it able to guard itself."

John Fielden, M.P., a Unitarian, a factory reformer with the famous Lord Shaftsbury — then Lord Ashley, in support of the Ten Hours Bill, was also author of a book "The Curse of the Factory System," though he was a factory master himself. Dr. Tuckerman, of Boston, Mass, U.S.A., a Unitarian Minister, on a visit to England founded Domestic Missions to the Poor (1833), precursors of the more modern Social Settlements and institutional Churches. John Pounds, a member of the Unitarian Chapel, was the founder of schools for Ragged Children (d. 1839).

Every kind of progressive reform which secures a larger measure of justice is a practical application of religion. Stopford Brooke—another Unitarian, said—"To get full justice done, in the present state of society, means a steady change of the conditions of society, and a complete reversal of the temper and spirit which has the chief apparent power in it. And this temper, which is now ruling in all classes—the temper of 'Everyone for himself, and the devil take the hindmost'—is a mother out of whose belly crawl day by day a thousand reptiles of injustice."

(2) WILLIAM ELLERY CHANNING.

Dr. W. E. Channing (1780-1842), the great American Unitarian divine, was, and is still, a powerful influence as a moral and social reformer. The following are quotations from his utterances and writings:—

"It is because I have learned the essential equality of men before the common Father, that I cannot endure to see one man establishing his arbitrary will over another by fraud or force, or wealth, or rank, or superstitious claims. It is because he carries a law in his own breast, and was made to govern himself, that I cannot endure to see him taken out of his own hands and fashioned into a tool by another's avarice or pride. It is because I see in him a great nature, the divine image, and vast capacities, that I demand for him means of self-develop-

ment, spheres for free action; that I call society not to fetter, but to aid his growth" (1841).

"Christianity is the only effectual remedy for the fearful evils of modern civilization—a system which teaches its members to grasp at everything, and to rise above everybody, as the great aims of life. Of such a civilization the natural fruits are, contempt of others' rights, fraud, oppression, a gambling spirit in trade, reckless adventure and commercial convulsions, all tending to impoverish the labourer and to render every condition insecure. Relief is to come, and can only come from the new application of Christian principles of universal justice and universal love, to social institutions, to commerce, to business, to active life."

"The present civilization of the Christian world presents much to awaken doubt and apprehension. It stands in direct hostility to the great ideas of Christianity. It is selfish, mercenary, sensual. Such a civilization cannot, must not endure for ever" (1840).

"The elevation of one part of the community has been accompanied with the depression of another. Society has not gone forward as a whole. By the side of splendid dwellings you descry the abodes of squalid poverty; and within the city walls, which enclose the educated and refined, you may meet a half-civilised horde, given up to deeper degradation than the inhabitants of the wilderness. In England, the country advanced above all others in agriculture, manufactures, refinement, and literary institutions, are miserable multitudes, degraded by dependence, uninstructed even in the being of a God, and dying of want before their time" (1834).

These quotations suffice to show the intense reforming zeal of Channing for social justice and the application of the Christian spirit to all human concerns. It follows naturally from this attitude of Channing to social problems that he should also be known as advocating such moral reforms as Temperance, Education, abolition of slavery and war. All that he expressed so many years ago as shown in the citations here given, is as much applicable and true of our so-called civilization to-day. The same selfish struggle exists now, the war of class against class, of the possessors against the dispossessed, of rich versus poor. The same causes of degradation, resentment, insecurity, and waste of human resources are allowed to continue. Industrial and commercial warfare still abounds, and the rivalry of nation against nation spending strength on destructive armaments and devastating armies does not cease. The strong nations plunder and slay those who are weak, and the backward races of mankind equally members of God's family and made for brotherhood are oppressed and enslaved.

Religion means the practice of righteousness to all people. Christianity is the application of the Golden Rule in all human relationships, the spirit of brotherhood applied to all mankind, the seeking FIRST the government and justice of God that will abolish all evils and solve all problems. And thus it is that the one remedy that is necessary to secure equal justice and opportunity for a true life to all mankind, is to practice the Christianity which all the so-called Christian people profess. How to do that, and how to discover the best methods of application it is the imperative duty of every professing Christian to seek and to seriously study. That is a real work of salvation and a sacred obligation which cannot be righteously ignored. A Unitarian poet, Ebenezer Elliott asked:—

Shall crime bring crime for ever,
  Strength aiding still the strong?
Is it Thy will, O Father,
  That man shall toil for wrong?
"No," say Thy mountains; "No," Thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs—
  God save the people!

(3) WILLIAM JOHNSON FOX (1786-1864).

William Johnson Fox, "The Norwich Weaver Boy" became a minister for the Independents, but afterwards Unitarian, and was minister at the Unitarian Chapel at Chichester, 1812-17, and Parliament Court Chapel, London, 1817-24, South Place Chapel, Finsbury, 1824-1852. He engaged much in journalism and was always busy with his pen. Eloquent as a preacher, he became widely known as an orator advocating public reforms. For one year 1830-31, he was Secretary of the British and Foreign Unitarian Association. As a pioneer of Parliamentary reform to extend the franchise to the people he greatly aided the agitation that carried the Reform Bill of 1832; he was an able champion of the Anti-Corn Law League to give the nation cheaper bread; and after becoming M.P., advocated a system of national unsectarian education, introducing a Bill into Parliament in 1850, which was parent of that which became law in 1870.

The following are quoted from his lectures on "The Religious Ideas" (1848-9).

"We belong to the times when negroes have been freed, and Catholics emancipated, when the world has rung with a cry for the 'rights of man,' and shouts of 'liberty, fraternity and equality,' have echoed from generation to

generation and from country to country. Universal recognition as to our fellow-creatures has been a thought belonging especially to our own times, and magnifying itself in public opinion."

"It is by suffering, by the sufferings often of the wisest and the best, that mankind are liberated from the evils under which they groan."

"No great benefit, no extended emancipation, whether from mental slavery, from political bondage, or from social evil—no great work of emancipation, of deliverance, of redemption, is ever wrought by humanity, unless the benevolent heart that undertakes the task has the strength of self-sacrifice, and is content to lay its account with long-continued endurance, and with bitter agony.'

"The philanthropic dream of a Utopia are the strivings after such good, not only for the individual, but for society. The universal conviction of mankind is, that there is a reality in the anticipation . . . . towards the realisation of that chief good for which man exists."

"The alternative of freedom or persecution—has been followed, in later times by that mongrel medium called toleration, which is simply another name for modified persecution."

"What is called secular education, but what I term religious education, or rather education with its natural and inherent tendency towards religion, is all that can be rightfully promoted by public acts, or the interference of the state."

In a description of the Anti-Corn Law League orators, George Jacob Holyoake described W. J. Fox as the one who "surpassed all the orators of the League—in brilliance of speech". . . . "No first words of any speech in my time ever produced the same effect upon an audience." You saw in the papers yesterday the case of a poacher who was seized, indignantly treated, summarily tried, and sentenced to a serious term of degrading imprisonment. If this," he exclaimed, "be the rightful treatment of the poor man who steals the rich man's bird, what ought to be done to the rich man who steals the poor man's bread? Men remember that argument. . . . It constituted the first words of his speech." This was in "the hungry forties," and Fox was appealing for justice to the starving poor—for justice which is applied Christiaity—and which yet needs wider application.

(4) JAMES RUSSELL LOWELL (1819-1892).

The poets have written much in support of social reform. Robert Burns, Tennyson, Charles Mackay, Ebenezer Elliott, Tom Hood—to mention only these few names at random. James Russell Lowell, the American has also exercised no little influence on British minds in favour of progressive effort for human welfare. The late W. T. Stead—the well-known journalist and Editor who went down to a watery grave in the "Titanic" testified to owing much to the inspiration he received from Lowell. "In some of the critical moments of my life," said he, "I found in Lowell help such as I found in none other outside Carlyle's 'Cromwell,' and Holy Writ. . . . . I found that which I sorely needed, and which became an abiding possession and strength for evermore."

Lowell was the son of Rev. Charles Lowell, a Unitarian minister, and himself sharing the same religious Faith. In the preface to his "Pious Editor's Creed" he compares the duty of a clergyman with that of an Editor. "The position which he (an Editor) holds is that which the clergyman should hold even now. But the clergyman chooses to walk off to the extreme edge of the world and to throw such seed as he has clear over into the darkness which he calls the Next Life. As if NEXT did not mean NEAREST, and as if any life were nearer than that immediately present one which boils and eddies all around him" where he should be "the Captain of our Exodus" said Lowell, "into the Canaan of a truer social order."

Concentration on other worldism instead of being used to set right the affairs of this world might well draw forth the poet's disapproval.

The Gospel of the "Inasmuch" is re-echoed in the following lines:—

He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves and not for all their race.

'Tis ours to save our brethren, with peace and love to win
Their darkened hearts from error, ere they harden it to sin;
But if before his duty man with listless spirit stands,
Ere long the Great Avenger takes the work from out his hands.

And again—

Have ye founded your thrones and altars then
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?

True Freedom he says is equally for all:—

Is true Freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,

And with heart and hand, to be
Earnest to make others free.

Lowell once was at a meeting at which some agnostics spoke disdainfully of Christianity, and Mr. Lowell is reported as having replied to them including these words: — "When the microsopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy respected, manhood respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place ten miles square on this globe, where the Gospel has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical LITERATI to move thither and ventilate their views. So long as these men are dependent upon the religion which they disregard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope."

The Women's League.

It is wonderful what the Women's League through its various branches are doing for our Unitarian Movement and its Churches. In some cases the women are the chief element of activity and life that keeps the Church going. In the Birmingham district there are no less than 429 members; in the Liverpool district 500; the Bolton Bank Street Church hase over 70; Bolton Halliwell Road 38, and Bolton Unity Church 60, making close on 170 Unitarian women members in that town.

Of the 92 pages of "The Women's League Annual for 1928," about 50 pages are devoted to reports from the 164 branches. It is interesting to read of the various ways in which the women of our Churches continue to aid their Church funds, and other good works in which they are interested from time to time. Devotional services are held in nearly all branches and the lectures and discussions show a large range of interests—religious, literary, social and artistic. This is as it should be in a denomination such as ours, and, as far as one can judge from reports, sewing meetings still continue to be one of the main activities. Manchester District League heads the list in numbers with 48 branches and 95 Fellowship members. Ulster can boast of 5 new branches in her newly-formed District League. The Fellowship Committee is quietly extending its work and its "Introductions" given to women travelling Overseas are being made use of more and more. During the year there were 22 cases of settlers going to or from the Dominions which were dealt with by the Committee.

The League is fortunate in having Mrs. Sydney Martineau as its President for the coming year.

The Illminister Women's League had its meeting October 16th, when reports were presented, and on November 20th the Congregational Social was arranged by the League. At Sidmouth, the League members are arranging for a Sale of Work and getting up a popular dramatic entertainment. The Manchester District League met at Stalybridge, October 13th, with about 140 members including delegates from 20 branches. The Brixton branch held a successful Neighbourhood Meeting, October 17; at Newark the members meet on Thursday afternoons, and about 12 of them attended a League Meeting at Nottingham; at Renshaw Street, Manchester, the new branch had its first service, November 4th, preacher Mrs. F. Cottier, B.Sc., of Gorton.

The Autumn Meeting of the Liverpool District League held at the Ullet Road Church Hall in November, had an address by Miss C. Leadley-Brown on "The League of Nations and Social Reform."

At Finchley the League branch held a successful social in aid of the Manchester Unitarian College, November 15th.

The S.E. Wales League, held its meeting at Mountain Ash, with Rev. Constance Harris as preacher on "The Cloak of Friendship." A branch was formed at Mountain Ash, and another has recently been formed at Bridgend.

At Park Lane, near Wigan, Mrs. W. C. Hall, of Southport, addressed the newly formed branch of the League, on "The Life and Influence of Josephine Butler."

The Longsight Women's League held its Annual Sunday Service November 25th, Mrs. E. L. Hall, of Southport, as preacher.

At Stand, Rev. J. Morley Mills, gave a lecture for the League, on "Watts and his Pictures," and a collection was taken for the Miners Distress Fund.

The local Women's League held a Sale of Work in aid of the funds of the Southampton Unitarian Church, November 29th, raising £40.

"TRANSACTIONS of the Unitarian Historical Society," Vol. IV., Part 2, October, 1928. Contains much matter of historical, biographical, ecclesiastical and literary interest. Supplied to subscribers of 5s. to the Society. Secretary: Rev. W. H. Burgess, M.A., 4, Ladysmith Road, Plymouth.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

NEW YEAR CALLING!

Bobbie is one of the lucky children who are able to "listen in." He is also one of the wise ones who do "listen in." Of course, he is lucky in another way. His Daddie is keen on wireless; and the set is a good one, and always in order for the Children's Hour.

And what lovely times he has! He wouldn't miss the daily joy for a big clock. Always is there something amusing; sometimes there is something deliciously creepy; and, occasionally, there is something surprising.

On New Year's Day he got the biggest surprise that ever was. The favourite Uncle had sung a funny song; the favourite Auntie had told a charming story; and the favourite cousin was playing a sweetly, soothing melody on the violin when, suddenly, there floated out of the horn of the loud speaker the daintiest little person imaginable. Gracefully, she flew round the room like a winged jewel. Bobbie watched her, fascinated; and when she came towards the loud speaker, he held his breath, fearing that she was going back again. More gracefully than any bird, she alighted on the rim of the horn and, fluttering there, she sent forth peals of fairy laughter.

Bobbie wanted to say, "Who are you?" but he simply just couldn't; and before he could make a second try, a dinky little voice cried, "New Year Calling!"

Then he did find his tongue.

"So that's who you are," he said.

"It is; I am the New Year fairy."

"How jolly! But I have never heard of you before."

"I suppose not; but, then, you see, you hardly could have heard of me."

"How's that?"

"Because I'm new," laughed the little lady.

"Of course," agreed Bobbie; "how stupid of me."

"Yes, I'm the very newest New Year."

"You are certainly a very Happy New Year."

"Which shows you are not really stupid at all."

Bobbie blushed at the pretty compliment.

"And yet," sighed little Miss 1929, "I wonder?"

"What do you wonder?" said Bobbie.

"I wonder if you are smart enough to make the best of me and wise enough to make the most of me."

"Of you?" asked Bobbie, now wondering himself.

"Yes! To-day, I am happy, and that means that, to-day, you are happy too; but what about to-morrow, when some of my newness will have worn off?"

Bobbie thought he knew what she meant; but he didn't know what to say.

"Would you like to be happy through the spring, the summer, the autumn and right on to next winter?"

"I should!" said Bobbie, eagerly, his mind's eye looking forward through the seasons.

"Well that's why I'm calling," laughed the merry little spirit.

"Oh please tell me how I may be," he pleaded.

"It's a wonderful, a beautiful secret," smiled the fairy.

"Please tell me," he begged.

"Then listen! Every morning, you must say, 'If I want to be happy to-day, I must be nice to everybody I meet.' Say that, each morning, and really mean it; and you can't help having a Happy New Year from January 1st to December 31st."

* * * * * * *

"Well I never," bellowed a huge voice; "do you call that listening in?"

Opening his eyes quickly, Bobbie nearly sprung out of his chair: so startled was he. Quickly he glanced at the loud speaker; but the little lady had vanished.

"I must have been dreaming," he yawned; "such a lovely dream."

"Whatever about?" asked Daddie.

"Ah! That's a secret," he smiled, now quite awake.

"It seems to have made you happy."

"Yes, I am going to have a really truly Happy New Year." H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,—

Another year before us! Another year to live and love in, to work in and play in, to learn in and grow in. May there be few tears and lots of laughter, for you and me and everybody. Thanks to all who have brightened this corner with poems and stories and to all who mean to do so. God bless you, every one.

Your loving,
UNCLE FISHER.

THE LOST SLIPPER.

One evening as Eric and his sister Elsie were walking around the garden, they saw a little fairy sitting inside a rose weeping. Elsie went to the fairy and asked her who she was and why had she come to their garden.

"My name is Rose-Bell and every night I come to this garden, and sleep in this flower, and last night I put my slippers on this petal and when I awoke this morning I could only find one.

The fairy queen is giving a party to-night for all the fairies, and I will not be able to go. Oh! dear what shall I do?"

"We will find it somewhere in the garden" said Eric. but although he looked everywhere he could not find the slipper.

"Perhaps it was the little rose-elf who came here last night," said fairy Rose-Bell, "he is always in mischief."

"Where does the rose-elf live?" asked Eric.

"He lives in a little cottage made of rose-leaves in this garden somewhere" answered the fairy.

"We will look for him" said Elsie, and together they began to search the garden.

After a long time of weary searching Eric stumbled on a heap of leaves in a corner of the garden. From underneath these leaves appeared a funny little man. He scolded Eric for kicking his house down, which he had only made yesterday.

"This is the rose-elf" said Rose-Bell with a cry of delight. "have you seen my slippers.

"Yes" said the elf, "I saw the old witch take it from a rose last night. I will show you where she lives and I will try to get it for you." The elf took Eric, Elsie and Rose-Bell to the cottage on the moor where the witch lived. The elf looked through the key-hole into the cottage and saw the old witch hiding the slipper under the dry heap of leaves which she slept on. She chuckled to herself and said:—"She will never find it here."

When the witch went out of the cottage to gather sticks for the fire, the elf took the slipper from underneath the leaves and gave it to Rose-Bell When the witch returned, she tore her hair and screamed with rage, but the fairy and the elf only laughed at her and so fairy Rose-Bell went to the party after all. ZELMA.

Literature.

"Supreme Hours"—selections from Sermons, Prayers, and Verse of W. G. Tarrant, B.A., Edited by Alfred Hall, M.A.. B.D., with biographical sketch by W. Copeland Bowie. The Lindsey Press, 5, Essex Street, London, W.C.2.—2s. 6d.

This is a welcome tribute to the late Rev. W. G. Tarrant, B.A., many years minister of Wandsworth Unitarian Church, and twice Editor of "The Inquirer." It is an exceedingly approriate memorial of a man much beloved by all who knew him, a devout Christian, a good preacher, a faithful pastor, an able writer, an active man of affairs, and a warm friend. Dr. Bowie's biographical sketch depicts him truly. The prayers have been collected from the pages of the "Inquirer." They are the expression of true piety and a beautiful spirit.

The style of the preacher is well illustrated in the following quotation from a sermon on "Forgiveness and Redemption."—"As to man's being 'the author of his own spiritual fortunes,' there is just as much truth in that as there is in saying that the gardener is the producer of the roses, and no more. If the gardener did not plant rose trees in his garden there would be no roses there; and if he did not attend to the soil, and secure the proper amount of moisture and keep the way open for the sunshine and fresh air, his plants would dwindle. He does his part certainly, and it is a right manly and worthy part, if he is a wise worker. But who is so blind as not to see that he is really only a co-worker with that SOMETHING that he has to reckon with? He plants the tree, but the law of its growth by virtue of which it becomes covered with leaf and blossom is the thought of another Mind. The sunshine and air and rain and earth, with their invigorating and sustaining properties, are the contribution of another Worker. And how indispensable these are need not be said, nor how proper it is for the thoughtful man to turn with lowly wonder, gratitude, and dependence to this great Helper through whose wisdom and beneficence alone man's own work comes to success." The quality of Mr. Tarrant's verses is widely known in the fact that his hymns are so highly appreciated that they are to be found in hymnals of various religious denominations. The Rev. Alfred Hall and his helpers can be congratulated on having produced with the assistance of printers and publisher, a book which many of our readers will be proud to possess.

A NEW YEAR SONNET.

O Morning, lift my eyes unto thy light
And bathe them in its gold, that I may see
Life for a little while full rich and bright,
Aglow with good my dreams foretold to me;
And let the common things of earth appear
Transfigured in my vision, till I know
The glory that surrounds me and revere
The Spirit from whom all light and beauty flow;
But, chiefly, cleanse my eyes of every stain
That dims and blurs my view of human kind,
That, none misjudging, none may I disdain,
But, seeing as I would be seen, may find
In all men worth and goodness and behold
Some little of their life through thy pure gold.

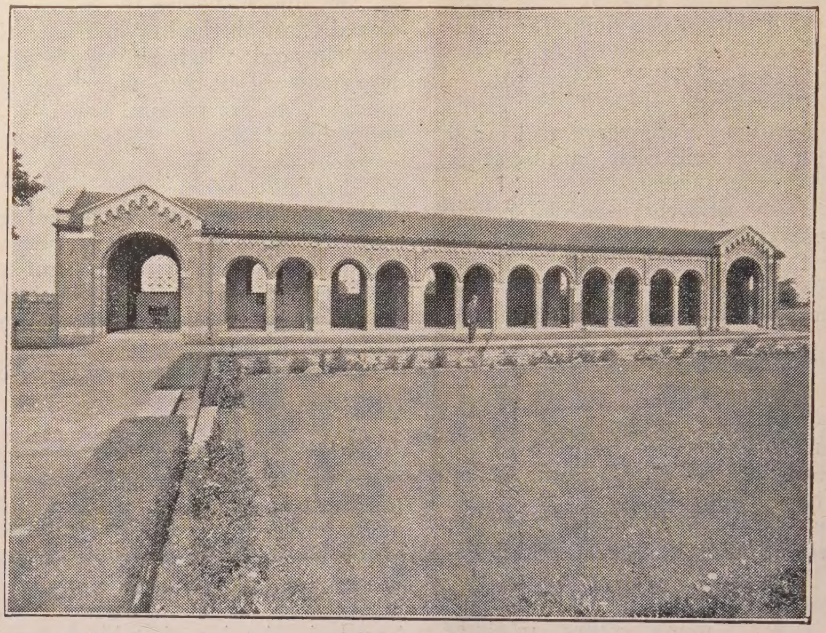
W.C.H.

A portrait of Mr. J. T. Bibby, superintendent of the Burnley Unitarian Sunday School for 25 years and some years president of the Church, and now residing at Blackpool—has been presented to the Burnley Unitarian Church, Trafalgar Street, by his daughter, Miss Annie Bibby.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—Colonnade and Garden of Remembrance.

CREMATION.

Cremation is in entire accordance with the Christian belief.

Reverence, Simplicity, Purity, are qualities of this method of disposal of the dead.

Efficiency and Economy are attained by the adoption of Cremation.

Minutes of intense heat convert dangerous human remains into harmless white ashes.

Avoids dangers attendant on graveside funerals in inclement weather.

Transforms rapidly Corruption into Cleanliness.

Interferes with no religious ceremony or rite.

Offers facilities for a return to the ancient custom of inter-mural burial.

No more long terrible months with wind snow, and rain above, and the lonely dark prison-house of decay beneath; nothing but fair golden fire for an hour and a delicate white ash—at once the symbol of earth life and heavenly beauty,—(Rev. H. R. Haweis.)

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All partfculars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium, Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietor by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.